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Effect of Library Rules and Regulations on Information Seekers: An Overview

By

ALIYU Ahmed, YUNUSA Maryam and LAWAL Bilkisu

Abstract

This seminar paper "Effect of library rules and regulations on information seekers: an overview" will definitely explain and highlight on the feelings of information seekers, the library rules and regulations, the effect of the rules and regulations the symbolic violence theory and its construct, construction of violence against women/users of library is derived through every day narrations. The narration of violence is not necessarily physical. But also symbolic violence here is defined as the ideas and values of a ruling cultural class (e.g men). This paper discussed symbolic violence, its construct, meta-theory that exist within the theory, findings from the study and how it has affected information seekers in libraries.

Keywords: Information seekers, Symbolic violence, library rules and regulations.

Introduction

Library' is conceptualized according to Checkland (2000) as a soft (information) system that incorporates institutional, technological and human actors, and the shaping of this particular system as a process of structuration according to the theorizing of Giddens (1984) and Orlikowski (1991). This implies that library is an institution of information, human resources and technological resources that are gathered and organized for the purpose of utilization.

According to Sola E.O(2015.) The library today is a busy information centre where information is packaged in various formats

to the advantage of the users. In other words, the library within the university today is user-centered as a result of provision of Information Communication and Technology (ICT) facilities in Nigeria . To ensure that the library provides an environment suitable for the teaching-learning process, library etiquette is a "sine qua non" in university libraries. This encompasses among others, various rules and regulations to guide the undergraduates in their use of the library and also to effectively use of the library resources and its services by them. Therefore, it is the library's responsibility to ensure that the use of its information sources, resources and services are maximized to benefit its users, hence the necessity for user education programmes. [5] observes that libraries should formulate policies (including rules and regulations) to ensure effective and efficient use of their information resources. Library policy statements are the regulations, principles, and strategies that help realize the needs of libraries. Since policies are guides to decision-making, they ensure that decisions of the organization or institution are kept in line with their philosophies. In trying to understand the situations of library rules and regulations on the users symbolic violence theory was use as a lens to bring out the naturalize situation. Information seeker/ User.

Users themselves have, in the past, employed Lee [2000] and Miksa [1998] agree that there are, at least, two contrasting perspectives of what a collection might be. The developer perspective sees the collection in terms of selection and control, whilst the user perspective sees the collection in terms of resource discovery and access. In private collecting, these two perspectives are embodied in the one individual, the collector, but where collections are developed and maintained by one party for the benefit of others the roles of collector and user may become widely divergent. It might have been that in the past – and possibly even now – curators liked to form collections as an aid to efficient management of objects and this has serendipitously eased

search and retrieval for users for a long time into the future. Geisler et al conclude that "Virtual collections encourage us to see a digital repository not as a unitary structure, but as a modular construction comprising many sets of resources, some small and others large, some separate and others overlapping, some stable and others transient, some defined by library managers and others established by library users." [2002, p.217]

Symbolic Violence Theory

Pierre Bourdieu dedicated his efforts, throughout the 1970s, to setting out a "theory of symbolic capital" (Fernandez, 2005, p.8), a theoretical framework in which the symbolic – art, science, religion, language... - is the basis for domination, because it is an instrument of knowledge, for the construction of a world view. This symbolic capital coexists with cultural, economic and social capital, but its objective is to provide society with frameworks for interpretation that are not seen as oppressive, thereby achieving the adherence of the dominated group. (Bourdieu, 1997). Infact, people look at library rules and regulation as not oppressive but the fact remains as dominative. in other words, the symbolic is not something complementary or secondary, but something that functions as a principle of exclusion and selection: it is a system of social classification, of an arbitrary or pre-arranged nature, from which consensus is established that facilitates social integration (Bourdieu, 2012). Bourdieu argues that it acts like a "magic force" that contributes to the reproduction of the social order. In this conceptual framework, the "theory of symbolic violence" will, for Bourdieu and his colleagues (Paseron, Wacquant, Grignon, Champagne and Chamboredon among others), be a "theory of domination". Many scholars focus largely on the dichotomy on the relation between men and women through the imbalance of power (Fiqh, 1998) said "Women are seen as subordinated by men, men are the ones considered as having a hegemonic power in many aspect of life". In context of

subordinate and domination, it is always related to men who have more power to exercise over women. The power to exercise is usually related to their physical power. In the context of violence for instance, physical violence towards women are also of an interest to many scholars, although the physical violence is crucial in consideration of the increasing number of rape, gang rape, and domestic violence. Also, people are aware that there are many practices in the society that contain symbolic violence this assertion is quite clear when you look at the Academic library's rules and regulations are imposed on library users, regardless of whether they are males or females. Pierre Bourdieu (1998) defines symbolic violence as: "an extension of the term violence to include other forms of violence "According to him, symbolic violence is an imposition of systems of symbolism and meaning upon groups or classes, accepted as legitimate". The group here can be referred to as library users, information seekers. e.t.c.

This implies that it also refers to the unnoticed (partly unconscious) domination that people maintain in everyday living because symbolic violence is practice and repeated every day.

Symbolic violence has been treated as a theory in its own right. (Swarte, 1997) It finds a better fit as a theoretical concept within Bourdieu better known, large cultural theory of action in which are develop a habitus (an internalized set of dispositions) on a field of struggle (a network that constitutes the distributions of capital and power). The field as where individuals situated according to habitus, attempts to acquire and mobilize various forms of capital. Boardieu (1986) generally treats four types of capital economic (economic and property). Cultural or information culture, goods and services); social (friendships, acquaintance and social networks) and symbolic.

Symbolic capital is different from the other forms in that it accrues from them, it provides the means to legitimate the exercise of power, when one accumulates sufficient economics, cultural and social capital one can set the rules of the game. Symbolic capital/power is key to symbolic systems, which perform three distinct yet interrelated functions, cognition, communication/social integrations, and social differentiation.

Firstly, symbolic systems are structuring structures" (Bourdieu, 1991). As such, they exercise a cognitive function in that different models of knowledge structures with different ways of apprehending the world. For instance, the scientist may understand. The world very different than the humanist symbolic systems also constitute "structural structures". Where by deep structures of meaning are shared by all members of a culture and dictate what is possible to know or do within that culture. He added "the standard structure provide not only instruments of knowledge but also instruments of communication.

Symbolic system exercise a functions of social integration, finally it serves as an instruments for dominations through knowledge and communication, a dominant symbolic system integrates all the members within that system, establishes a hierarchical order for less dominant systems, and legitimizes the distinctions of social rankings by the fictitious integration of society as a whole.

The exercise of power through symbolic violence always entails some form of legitimation. This legitimation comes in the form of symbolic violence, which is the imposition of symbolic systems on groups such that the imposition is disguised and taken for granted. Symbolic violence/power is only with the complicity of those who do not want to know that they are subject to it or even that they themselves exercise it?

Therefore it is hegemonic in that dominated groups accept as legitimate the condition of their domination it is the violence which is exercised upon a social agent, with his or her complicity". But the hegemony does consulate that of grains was form of Hegemony because it does not involve the negotiated construction of ideas logical consensus.

Bourdieu. (1989-2004): "Legitimation of the social order is not...the product of a deliberate and purposive action of propaganda or symbolic imposition. It results from the fact that agents apply to the objective structures of the social world structures of perception and appreciation which are issued out tof these very structures and which tend to picture the world as evident".As such, it is not necessarily composed from the above.

Construct of the theory

Bourdieu in his theory define constructs as capital. The capitals he used in the theory are four they are:

- i. Economic (Money and property)
- ii. Cultural or informational (cultural good at services)
- iii. Social (Friendships, acquaintances and social networks)
- iv. Symbolic

Economic: When one has money and property he is powerful and feels the rules must be followed and for that reasons he becomes dominant, while those who serve under him becomes subordinate. The library has its structure and property such as information resources both hard and soft ware for that it has the power to predict the usage of its users that is exactly the reason for the implementation of library rules and other policies.

Cultural good and services: In every society the good ethics and norms always dominate what is not culture, therefore, the ethics of library were designed to allow usability. For that it covers all aspect of not

denying any user from usage but at the same time the rules may distract on effectiveness of use. The culture of "NO BAGS" has deprived a lot of female student from going to the library for research or readings because female cannot do away with their Bags, these Bags serves as place for money savings, cosmetics and even where they keep their mobile phones.

Social: Friendship acquaintances and social networks also contribute to how behaviors dominate certain group of people or larger group; this is because people love fashion and are good in imitating what is assumed to be fashion. The social interaction between librarians and their users has a greater influence on the user of library. This social interaction needs involves communicating between two or more people. and this is where the rules says "NO NOISE"

Symbolic is different from the others because it accrues from them and it provide the means to legitimate exercise of power. The Violence exercise by the library that was seen using the theory was the users were made to comply with the existing rules and regulations or to finally live the Library.

Meta-theory of the Theory

As a theoretical perspective, symbolic violence has mostly been used in information behavior research. the theory has the potential to provide novel insights into information behaviors and the social discourse that elicit such behaviors. It is a meta theory because it can be operational in science of the theories to purchase insights into, for example the role it plays in social positioning theory, the strategies and factors of resistance employed against it (certain 1984) and how it helps to sustain a normative existence in a life level in the round (Chatman, 1999).

Problem Statement

The library rules and regulations are to ensure that all who use the library obtain maximum benefit from its facilities and it also provides legitimacy for punishing the offenders. Undergraduate students must comply with the rules and regulations of the university libraries and library staff instructions. They must subject themselves to the procedures necessary for the safety of the university libraries collections and properties. It is therefore cardinal to have a guide or sets of rules to control students in the use of the library.

Therefore, it is clear in the library the behavior or reading habits of library users has been restricted because library users are forced not to talk, eat, enter with the bags, no music, no discussion and are forced to maintained silence, no bags, in our today contemporary library series even though in our Kashim Ibrahim Library, users are forced to read within the range of 8:00am to 10:00pm midnight while other universities operates 24hours. This library ethics discourage users from maximum utilization of the library. Pierre Bourdieu symbolic violence emphasis that a certain group or culture has been dominated and at the same time imposed to do some functions, the group are the information seekers.

Application of the Theory in Library

Pierre Bourdieu (1998) used the term "Symbolic violence" to describe how the ideas and values of a ruling cultural class are purposefully imposed (often through subconscious means) onto a dominated social group, culture plays a role as maintenance of the poor relations. Like in the library, the group known are the library users, who are generally students, lecturers and library staff the norms in the library ethics include: No eating, drinking, noise and bags in the library. Use of media services in libraries has also contributed a lot to the symbolic violence in library an information science services, films, cinemas, dramas and seen television programmers are shown, sometimes the

use of projectors will show pictures. The television stations have contributed a lot because most of the advertisement done on television today portray pictures of women and the beauty is shown publicly. This has given room for symbolic violence, most of the drama's shown women are been dominated by men in almost all aspects of game. Language and image in the libraries and information centers because, though language an image, people define others television shapes symbolic violence. Like during the holy month, it is a clear example of symbolic violence.

Conclusion:

No one is immune to symbolic violence, but with consciousness in the practice one is said to reduce symbolic violence. Therefore, the library rules and regulation can revisited to suite the comfortability of information seekers such as: Iron cabinet for bags, creating a room for moderate noise, allowing food and drinks for readers who enjoy reading while eating. Game rooms and also exercise gym..

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